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the theory of double personality, the conditions of nervous pathology, and finds none of these sufficiently explanatory. What then is the cause of conversion? It is the power of God upon the human heart. And if Protestant converts seem to have much the same experience, it is still the power of God which is seeking to bring them to the Catholic faith, but which, owing to their obstinacy, cannot accomplish the complete process.

Evidently this is not psychology at all, but religious faith. Psychology of religion, in the nature of the case, cannot find or exclude God. Its concern in such a problem as this is with the analysis of the conscious experience of the religious convert. It is a pity that lectures at the Catholic Institute of Paris should not make this distinction clear. It should be said that the author is aware of the criticism and attempts to defend himself in his preface. He is certainly correct in his claim that it is desirable to make a study of Catholics to supplement the American studies which have been concerned with Protestant experience.

T. G. S.

PRACTICAL THEOLOGY

SACHSSE, EUGEN. *Einführung in die praktische Theologie. Eine zeitgemässe Erörterung neuer Probleme und brennender Fragen.* Bonn: A. Marcus u. E. Weber, 1914. 111 pages. M. 2.80.

Among theological disciplines practical theology has been that which is concerned with the preaching and teaching functions and with the organization of the church. Recent developments have very much enlarged its scope. This volume indicates that the same enlargement is taking place in Germany with which we are familiar in America. Practical sociology and the psychology of religion are so intimately connected with the problems of church life that they inevitably come into the survey of practical theology. But while recognizing this enlargement, Sachsse carefully scrutinizes all modern developments and brings them into the orthodox scheme. His discussion of social problems lays emphasis upon the restriction of the church to the preaching of general principles of love and brotherhood, and upon the duty of philanthropy. One misses that note of social justice which belongs to the forward church of today. And the discussion of the relation of the church to the Kingdom of God in which this might have been brought out is almost entirely theological and exegetical. The psychology of religion, in which the author seems to be unaware of the significant contributions made by American scholars, is accepted with hesitation and with the insistence that it cannot explore the spiritual life.

The name practical theology has sometimes seemed out of place as a description of the science which deals with the activities of the church. But in this volume it is abundantly justified, for the discussion is predominantly theological. Questions of sacrament and sacrifice, the formulae of prayer, including a consideration of the relation of the Son to the Father, the practical matters of leading the youth and the unevangelized into the religious experience, questions of worship as related to the persons of the Trinity—all are discussed theologically and exegetically. One misses the quality of reality in a consideration of the activities of the church as a social institution in the modern world.

A strong and helpful feature of the volume is the constant insistence upon the pre-eminence of love in the work of the church and in its influence upon society.

T. G. S.